

A
LETTER

TO THE 13

Rev^d Mr. LAW,

COUNCIL for the COMMITTEE
of CONVOCATION, and the
Two Famous UNIVERSITIES;
in a CAUSE depending between
Them and the Bishop of BANGOR.

By a FREE-THINKER at Oxford.

The Third Edition.



LONDON,

Printed for J. Roberts, near the Oxford-Arms in
Warwick-Lane. MDCCXIX.

Price One Shilling.

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LETTER

TO THE

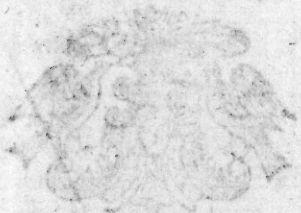
ROYAL SOCIETY

COUNCIL OF THE COMMITTEE
OF CONVOCATION AND THE



By a Late Member of the Society

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A
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To the Reverend

Mr. LAW, &c.

SIR,



YOU may think it something strange to be troubled with an Address of this Nature, from a Place, where You have so many hearty Friends and Clients in the Cause now depending against the Bishop of *Bangor*; but, alas! we find, by daily Experience, that the best cultivated Gardens are not without some *Weeds*, that under the purest *Church-Establishments* there will

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be some *Schismatics*, and some *False Brethren* in the most united Societies!

Our two famous Universities have constantly (tho' perhaps, not quite so consistently) been *Nursing-Mothers* to the Church and Clergy; one or two little *Miscarriages*, indeed, they have been guilty of, by *seemingly* acceding to the *Revolution*, and, thereby, disowning the Christian Doctrines of *unlimited Passive Obedience*, and *absolute Non-resistance*, in direct Contradiction to a famous DECREE, which, but a few Days before, they had solemnly subscrib'd; and by still *outwardly* submitting to a Government, built on the same wicked Foundation: These, I say, are little *Miscarriages*; for the common People are strangely carry'd away with romantick Notions of the inviolable Nature of *Oaths*, *Promises*, *Abjurations*, &c. and so, too often, judge of the inward Dispositions by outward Professions: But those of more penetrating Understandings look deeper than the Out-side of Things, and find, that such *Cobweb-Engagements* are mere *Bugbears*, to be dispens'd with at Pleasure, and only to be kept whilst there is no convenient Opportunity of breaking thro' 'em to Advantage.

Thus

Thus we make a Shew, indeed, of renouncing our former Opinions, and of adhering to what we have sworn to adhere ; but this is only a Blind to carry on a different Interest with better Success ; our Pulpits still thunder with the same Doctrines which we have so often abjur'd, and we are still ready to let loose the Terrours of our Authority upon any One, who shall insolently pretend to condemn what we All solemnly condemn, and to justify those Principles by which we have All equally conducted our selves.

Thus again, by opposing King *James*, we seem'd to oppose all Popery, and all Ecclesiastical Tyranny ; but, in Truth, we oppos'd only *Romish* Popery, and *Romish* Ecclesiastical Tyranny : Had King *James* thought fit to set up an Infallibility at *Lambeth*, instead of submitting to that at *Rome*, and to recognize the Authority of our Clergy at Home, instead of that Abroad, we should have been very Passive under all this : But we found, that not only a foreign Religion, but a Crowd of foreign Priests also were introduc'd amongst us, to eat the Bread out of our Mouths, and to fatten on our Preferments : This dreadful Apprehension forc'd Nature, at length, to rebel against Principle

Principle, and prevail'd on us to sacrifice, for once, our *State-Principles*, in Order to keep the *Good Things* of the *Church* in our own Hands.

Having sent away King *James*, and fix'd the Prince of *Orange* in the Throne, we expected that he could do no less than return the Complement, by making us *Spiritual Kings* as we had made Him a *Temporal* one: But when we found that we had mistaken our Man, and that He scorn'd to tyrannize Himself, or to let us tyrannize, we presently grew sick of our Deliverer, and lifted up our Hands, our Eyes, and our Hearts to Heaven for an happy *RESTORATION*.

How Matters have stood with us ever since that remarkable Period of Time, is well known; but, especially, for the *four Years* last past, the Church has been in imminent Danger from the *Protestant Succession*, and is never like to be out of it until She has a *Popish Defender*: Nay, such consistent *Protestants* are we, and such staunch, *True-born-Englishmen*, that we have lately seen One Man publicly censur'd for the heretical Use of * *light Scripture Expressions*, and another advanc'd to an eminent Station

* *Vide Preface to Mr. Maurice's Sermon.*

of Honour and Profit, merely for declaring his Aversion to *Outlandish Turnips*.

Since the present Controversy begun, we have distinguish'd our selves in a very remarkable Manner for the Church, by railing at the Bishop of *Bangor*, and calling him *Rogue* and *Rascal* in our publick Schools, and in private Conversation, in the Street and in the Pulpit, in Taverns and Bawdy-Houses, in Season and out of Season, from one End of the Year to the other.

There cannot, I think, be a stronger, presumptive Proof that we do not inwardly and sincerely espouse what we openly profess, than the great Encouragement You meet with amongst us: That unanimous Consent to appoint you our Advocate in so important a Cause, that extraordinary Zeal and Application to promote your Interest, and that uncommon Number of Persons who became your Subscribers, amount to little less than a Demonstration that we have very powerful, secret Affections to the Cause you are engag'd in, as well as to your own *Personal Merits*, whatever frail Pretences we may make to the contrary.

There are Exceptions; for, as I observ'd to you, some *False Brethren* there will

will be in the most united Societies ; some, who, out of Pride and Self-conceit, or Interest, or Obstinacy, or Folly, Infatuation, and Enthusiasm, will set themselves up against the rest, and create Schisms and Divisions in the Community, to the Disturbance of all about 'em : Perhaps, I am such a one my self ; at least, it is Ten to one but you think me so ; Sir, you have my free Leave to think what you please, and to say what you please ; I shall take the same Liberty my self, and so I proceed.

It cannot but be Matter of great Satisfaction and Triumph to You and your Friends in *England, Spain, Rome*, and elsewhere, to see two Universities, and a numerous Body of Clergy (your and their *spetious* Enemies) join with you so heartily and zealously against a *Man*, who, thro' the whole Course of his Life, has been a strenuous Assertor of the Principles of Liberty and the *Revolution*, and has confounded the great Champions of your Cause with invincible Strength of Reason and Argument.

I must do you the Justice to confess, that after all the various Attempts which have been made to put to Silence this formidable Adversary of the Church, you have, at last, found out for your *Clients* the most probable Method

thod to do it; what alone could have done it effectually, **AUTHORITY**, and the **POWERS OF THIS WORLD**, were invidiously check'd in their Religious Career: In vain the Cavils of Art and Sophistry, in vain the Colours and Glosses of Rhetorick, in vain malicious Insinuations, industrious Misrepresentations, and bold concerted Calumnies, have been made Use of for this Purpose: The Fallacies of Sophistry are easily discover'd; the Flowers of Rhetorick serve only to amuse the weak and Ignorant; Insinuations and Misrepresentations may be detected and expos'd, and Calumnies disprov'd to the Confusion of their Authors: But **SUBSCRIPTIONS** are *unanswerable* and *definitive*.

This new Method of Controversy puts me in Mind of the *Gentlemen-Combatants* at the *Bear-Garden*, who will be well paid before they enter the Lifts; and I doubt not but we shall, in a short Time, have many a learned *Trial of Skill* in Divinity, for the Diversion of the Publick, and the Benefit of the Religious Combatants: It may prove of wondrous Service to all *Non-furors* and unprefer'd *Clergy-Men*, who have nothing else to do, and keep many an *Orthodox* Family from Starving.

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Besides these private Advantages which will accrue to the respective Disputants by this *Invention*, it may likewise prove of the greatest Use and Moment to the World in general; for as the Case stands at present, there is no possible Way of bringing a Controversy to a final Decision, because every individual Person in the World assumes to himself a Power to judge and determine it according to his own particular Opinion; just as in *Elections* for *Parliament*, we might whoop, and halloo, and toss our Hats about to Eternity, before *all* Parties wou'd agree, and so could have no Representatives at all, if the Suffrage of every individual Free-holder was necessary: wherefore You reasonably project, that as in Elections for *Parliament-Men*, so in *Controversies of Faith*, He who has a Majority of Votes, *i. e.* *Subscriptions*, should carry his Point.

Thus shall we be able to supply the Absence of the *Convocation*, and, in spite of the arbitrary Interpositions of the Civil Power, keep up an Authority of SOME over OTHERS in Matters of Religion, and restore in great Measure the UNITY of the Church.

This Method of appealing to a Majority of *Subscriptions* in Religious Disputes,

putes, may, I think, in the strictest Sense, be term'd, THE NATIONAL CONVOCATION.

You see, Sir, that I applaud the Method in which You chuse to defend your Clients, and agree perfectly with You, that You have brought their Cause to the most advantageous Issue You possibly could. It is in vain to plead in a bad Cause; the best Way is to secure a Jury for the Purpose; nay, it fortunately happens, that, in this Case, above half of the Jury consists of your own Clients, and it would be very strange for them to bring in a wrong Verdict.

By this means You shorten the usual Prolivity of modern Controversies, and free us from the *low* and *tedious* Employment of examining a perplex'd Train of Arguments, and of writing long-winded Answers and Replies; 'tis but to propose your Doctrine, and put it about amongst your Friends, and You will find enow to *subscribe* it as greedily and as implicitly as they do other *Articles* of Religion.

I can think of but one Objection against this concise Way of Reasoning, which is, that it must necessarily be a great Hinderance to the *Paper Manufacture*, and, consequently, lessen the Revenues to the King: But such little

Inconveniencies must be over-look'd for the Good of the CHURCH.

To make amends for this Inconvenience, the Patrons of your New Scheme, besides the publick and private Advantages already mention'd, might point out One of no small Consequence, (*viz.*) the Encouragement it will give to many great Wits and polite Authors, who are now cramp'd in their Talents, and oblig'd to keep whole Volumes in their Scrittoires unpublish'd, by Reason of the present Charges of the Press, which are grown to an extravagant Height by the Multiplicity of our *po-lemical* Writers.

But to return ; I am now convinc'd of what before I look'd upon as mere Complement or Romance, that You are a very *considerable* and, indeed, *unanswerable* Writer : I cannot help thinking but that you had communicated this Project, this *Ratio ultima* of the Controversy, to your worthy Friend the Dean of *Chichester*, which made Him so bold and unreserv'd in an Assertion that founded very odd at its first Appearance in the World : However that be, I am willing to own my self mistaken, and shall, for the future, judge with more Caution, after I have been deceiv'd in so palpable a Manner.

I will, however, just look into your late celebrated Performance, and make some few Observations upon it, according to the usual old fashion'd Method, tho' (as appears from what has been said) it can signify nothing: But I think it excuseable for the following Reasons.

1. Because I have nothing else to do.
2. Because I want to be an Author as well as your self.
3. Because it is very probable that the Bishop will not Himself take the Trouble of Writing to no Purpose against a Man that is *unanswerable*, and has Two Famous Universities, and a formidable Body of Clergy for his Seconds.

And, 4. To demonstrate the great Use of SUBSCRIPTIONS in Controversy, and shew how the *weakest* Writer, by the Help of 'em, becomes *unanswerable*.

You begin, Sir, with a smart, satyri-
cal Introduction, in which You *inform*
his Lordship (of what he knew as well
as your self) that this is the *Third*
Trouble You have given him, in Order
to prove him *No* Christian; and seem
in a Fret that he has not thought fit to
give You any distinct Answer, roundly
affirming

affirming (depending, I suppose, on the implicit Belief of your Subscribers) that his Lordship excus'd himself from that Trouble by despising You and your Arguments. It is not *alamode* to give any Man the plain Lye, however provok'd; but I must beg Leave to tell You, that You are positively mistaken, that You know You are mistaken, that You intended and resolv'd to be mistaken: For his Lordship, You know as well as I, expressly declares, *that He never endeavour'd to lessen the Weight of your Arguments, by throwing any personal Contempt upon You.* But, perhaps, You may think that calling the *learned Committee*, and your Friend the Dean of *Chichester*, more *considerable* than your self, is throwing *personal Contempt* upon You. — You know that his Lordship excuses himself from that 'Trouble by many other good Reasons, different from what You have put into his Mouth, — but You consider'd that many People know nothing of all this, who will not suspect that You impose upon Them.

In Answer to this *personal Contempt*, suppos'd to be thrown upon You by his Lordship, You say, *Page 2, My Lord, I readily confess that I have neither Reputation, nor Learning, nor any Title to*
recom-

recommend me to your Lordship's Notice. Which is as much as to say, Since your Lordship has been pleas'd to *throw personal Contempt* upon me, I am resolv'd to be even with You, by *throwing personal Contempt* upon my self. You proceed. *But I must own that I thought the very Want of These would — raise your Esteem of me, as a Correspondent in these Matters.* If it be so, that *Want of Reputation and Learning, &c.* are sufficient Qualifications to recommend a Writer to his Lordship, and that his Lordship is oblig'd to give Answers to all such, there is Work enough cut out for him till Doomsday, if he had ten thousand Hands. But how would the very *Want of These* intitle You in particular to a Reply from his Lordship, amongst so many others? Why even thus; which I shall put into a *Syllogism*, to shew You that I have some *Learning*, tho' (God knows) very little *Reputation*.

If the *Want of Reputation and Learning* recommends a Man to his Lordship for a Correspondent, and intitles him to a Reply; then he certainly has the best Title to a Reply, in whom the *Want of These* does most evidently appear.

But

But the *Want* of these does most evidently appear in the Reverend Mr. Law. Therefore, &c.

Thus, Sir, have You really thrown *personal Contempt* upon your self, whilst you unjustly complain that his Lordship has done it.

I cannot forbear observing, in this Place, that our *Orthodox* People would all on a sudden appear to be very modest, and to have the lowest and most resign'd Opinions of their own dear selves; but their Conduct convinces me that there is a Sort of Self-Humiliation which exceeds the most exalted Arrogance; like that of a certain *Holy Gentleman* in the * Play, (your especial good Friend) who being ask'd who he was, answer'd very meekly; *Your most obedient and devoted Slave, Slave, Sir, — and yet for all that I shall knock you down, if you don't kiss my Toe, and make a Bonfire of your Bones, if you are not of my Mind.* Thus a Reverend Divine, not long ago, in his great Humility, profess'd himself an *unworthy Minister*, without any *Capacities* or *Abilities*, whilst he was, at the same Time, insolently abusing a *worthy*

* *Masquerade.*

Prelate of the most *uncommon Capacities* and *Abilities*; and You, Sir, tread in his Steps; for after the despicable Opinion You pretend to have of your own Merit, You fall foul on Mr. Sykes, a Gentleman of great *Learning* and *Reputation* amongst All but your self, your Clients, and *Subscribers*.

And now, Sir, permit me to ask one Question: With what Assurance can You expect any Replies from his Lordship, when you *readily confess that You have neither Learning, nor Reputation, nor any Title to recommend You to his Notice*; and yet your self over-look all your Adversaries, who have *Learning, and Reputation*, and many other good *Titles*, to recommend 'em to your Notice? To me, I confess, it seems very strange and unreasonable, that You should expect Answers from his Lordship, when, even in your own Opinion, You have *no manner of Title* to 'em; and yet refuse to answer others, who have not been quite so modest.— But to some People nothing can seem *unreasonable*, which they have *subscrib'd*.

His Lordship, in his Answer to the *Representation*, bid us *look into the Popish Countries*; and *see whether one illiterate honest Man be not as capable of judging for himself in Religion, as all their learn-*

ed Men united; even supposing them met together in a General Council, with all possible Marks of Solemnity and Grandeur. And this, You say, we may fairly suppose was intended to show his Contempt of the English Convocation. I fear your Clients, the learned Committee-Men, will hardly thank You for this Supposal; it was not certainly in your Brief: For I will maintain, that, if there be not a very broad Difference between a Popish Council and a Protestant Convocation, every honest Man ought to shew his Contempt of one as well as the other.

After this facetious and consistent Introduction, You proceed to the most impartial Examination of his Lordship's Book, that You possibly can. You promise very fairly; I wish, with all my Heart, that You will perform as well.

*And first, of the CHURCH: His Lordship's Description of it is, it seems, too much Spiritualiz'd for You and your Clients; (viz.) The Number of Men, whether Small or Great, whether dispers'd or united, who truly and sincerely are Subjects to Christ alone in Matters of Salvation. ** You observe, that the learned Committee calls this his Lordship's Description of *A Church*, *i. e.* perhaps,

* *Answ. to Repr. p. 70.*

of *A* particular *material* Church, *i. e.* of Stone-Walls and a tow'ring Steeple ; and who can help what the *learned* Committee are pleas'd to call it ?

To render it, at least, probable, that this was the Meaning of the *learned* Committee, give me Leave to tell You a Story, actually founded in Fact, and without any Embellishments in the Relation.

When the present Controversy was first begun, I happen'd to be at a *learned* Justice's of the *Quorum* in *Essex* ; I dined, and after Dinner smoak'd a Pipe with his Worship, and several other neighbouring Gentlement : At last, we dropt into a Dispute about the Bishop of *Bangor* ; the *learned* Justice, and his Friends, were all very zealous against his late Doctrines, and unanimously agreed that He was no Friend to *The* Church : I took the Liberty to defend his Lordship, and calmly desir'd 'em to explain what they understood by *The* Church ; upon which they all laugh'd excessively, and star'd at one another with Marks of the utmost Astonishment ; I still insisted on it, that they would let me know what they meant by *The* Church : At last, says the *learned* Justice, with a Cough and a Smile, why, Sir, *The* Church is *The* Church, and,

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rising from his Chair, open'd the Window, and pointing with his Pipe to a sumptuous Fabrick not far off, said, with a grave Tone, look yonder, Sir, and if you are not Blind, You may see what we mean by *The Church*, and return'd to his Seat with great Satisfaction. I was struck Dumb with Surprise, and had not a Word to say against such *Ocular Demonstration*.

To return. No, say You, not of *A* particular *material* Church, but of *A* particular *establisb'd* Church: Now he must be very much blinded with *Subscriptions*, who does not see that it is (with all due Deference to so venerable a Body) as ridiculous for the *learned* Committee to call his Lordship's Words a Description of *A* particular *establisb'd* Church, as of *A* particular *material* Church; for they are equally capable of being interpreted, a Description of one as of the other; of *A* particular *material* Church, as of *A* particular *establisb'd* Church; of *A* particular compacted Body of *Stone-Walls*, as of *A* particular compacted Body of *Christians*.

Well, all this may be very true; but then, say You again; *may not we wonder, my Lord, that You should so describe The Church, that it will not bear being call'd A Church?* Sir, it is plain that

that You may *wonder* at a great many Things without any Reason: For my Part, I can think it no Matter of *Wonder*, that his Lordship should *so* describe the *universal invisible Church*, that it will not bear being called *A particular visible Church*; unless you will say, that there is no Difference between the *Part* and the *Whole*, between *human* Laws, and the Gospel of *Christ*, and that All who outwardly profess the Name of *Christ*, and call themselves his Subjects, do inwardly, and truly, and sincerely, believe in Him, and are inwardly, and truly, and sincerely, his Subjects. So that when You say, it is a Description of † *Something* between *A Church* and *No Church*, *i. e.* of neither *Something*, nor *Nothing*, You talk like one who is sure to be believ'd in all his Absurdities and all his Impertinence.

You now begin to grow warm in the Argument, and in the Hurry of your Zeal, against an *invisible Church*, run on, like one just out of his Senses, for thirty or forty Pages together, about *invisible* Lawyers, *invisible* Physicians, *invisible* Scriptures, *invisible* Sacraments, *invisible* Revelations, *invisible* Bishops, *invisible* Dioceses, *invisible* Kings, and

invisible Civil Governments; 'till, at last, You grow *invisible* your self, and involve every Thing about You in a Cloud of INVISIBILITIES.

One or two of your Instances of *Invisibility* are very remarkable. You say, † *suppose, my Lord, any one should affirm, that there is an — INVISIBLE Bishop of Bangor. —* It is an old Saying, *There is many a true Word spoken in Jest*; and, for ought I know, in the present Case, it may be a true Saying. I have often heard that *your* Friends beyond Sea have taken Care to see all our Bishopricks in *England* and *Ireland* doubly Mann'd; and have nominated a Sett of *invisible* Bishops, to perpetuate *valid* Orders from Generation to Generation, and secure the *regular uninterrupted Succession of Clergy* compleat, in Case our *visible* Ones should take it in their Heads to throw up their divine Commissions; which *some* People think not altogether improbable. You add, "*Who is the only true Bishop of Bangor, in the Mouth of a Christian.*" You mean, in the Mouth of a *Non-furor*. Seriously, Mr. Law, are not you this *invisible* Bishop of *Bangor* your self? Some of your late Writings favour very much of the

Asperity of a *Rival*. But whoever He be, the *Supposal* is nothing to your Purpose; for I desire to know whether this *invisible* Bishop of *Bangor* (supposing there is such a one) is inconsistent with the Existence of the *visible* Bishop of *Bangor*; or, whether it signifies a Groat to the *visible* Bishop of *Bangor*, whether he has, in the World, any such *invisible* Rival or not.

Another Instance of *Invisibility* is that of an * *invisible* King of *Great Britain*, by which I suppose You would have us understand your *Lord* and *Master*, the Wretch, *no Body knows where*; as by the *invisible* Bishop of *Bangor*, You seem to mean your self.

To proceed; His Lordship says, † I laid down a Description of the UNIVERSAL INVISIBLE Church, or Kingdom of Christ. To which You smartly Reply, || *Your Lordship had been as well employ'd, if You had been PAINTING OF SPIRITS, or, WEIGHING OF THOUGHTS.* And to which, in my Turn, I will as smartly Reply; that *Painting of Spirits*, his Lordship leaves to *those* who are more conversant in the *Air* than himself, and by their extraordinary Quick-Sighted-

* Page 34.

† *Answ. to Repr. p. 78.*

|| Page 34.

ness,

ness, have of late discover'd great Wonders in those lofty Regions, to the inexpressible Consolation of many afflicted Consciences: And, as for *weighing of Thoughts*, it would have been well for You if You had *employ'd* your self in that Practice too, instead of upbraiding his Lordship with doing it. Did but all People use themselves to *weighing of Thoughts* as much as his Lordship has done, we should not have been plagu'd with so many Volumes of Inconsistency, Nonsense, Absurdity, and Contradiction, as we have of late been.

We shall next see the *Weakness* and *Insignificancy* of his Lordship's Writings. You ask him, * *What can be more extraordinary, than that a visible Bishop, at a visible Court, (this visible and invisible runs in your Head strangely!) should with so much Solemnity, preach in Defence of a Church which can neither be defended nor injur'd?* And again; *can the Malice of any Men attack it, or the Good-Will of any Men support it?* No — Why then all these Fears for a Church which cannot be in Danger? And why have the *learned* Committee been so zealous in the Defence of what *cannot be defended?* But I mistake; their

* Page 36.

Concern is for the *visible* Church of England, which, by the Malice of some Men, may be attack'd, and, by the Good-Will of others, may be supported; and so may the *invisible* Church, or I am very much mistaken; for if the *invisible* Church be the Number of Men, whether small or great, &c. or, in other Words, exists in the Conscience of Integrity, and the inward Sincerity of the Heart; one would be apt to think, that to exercise an Authority over Conscience, and to force the inward Belief, is to injure the *invisible* Church of Christ, and that to grant free Liberty of Conscience, is to support it. Will you say, that all the Cruelties of the Inquisition, in Italy and Spain, do no Injury to the *invisible* Church of Christ? At least, you will hardly say so openly, whatever you may privately think; and whatever Methods tend, in any Degree, to destroy that Liberty of Conscience, with which Christ has made us Free, tend also (not only to injure but) intirely to destroy the *invisible* Church of Christ. But this is downright Heresy and Free-thinking to you, and so I shall drop it.

You have unluckily let fall one Sentence, from which one may collect whence proceeds your Contempt of an

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invisible

invisible Church. * “ *Are there any Rights*
“ in your invisible Church, which can
“ possibly be lost? If not, to what Purpose
“ does your Lordship come in as a De-
“ fender? By Rights, I suppose, you
mean good Bishopricks, commodious Sine-
Cures, and such-like temporal Chattels:
For Rights of another Kind it certainly
has; so that I conclude your Quarrel
with the invisible Church of Christ a-
rises from its being no Rich Church.

You are very witty upon his Lordship in the next Paragraph, when you tell him, *should the same Christian Zeal induce your Lordship to appear at some other solemn Occasion, in the Cause of the Winds, your Pains would be as well employ'd; for it would be as reasonable to desire that they might rise and blow where they list, as that an invisible Church, no where to be known or found by us at present, may not be injur'd.* When some Orthodox Champion against *Liberty* shall, in his great godly Zeal, claim an *absolute Authority* over the *Winds*, and take upon him seriously to bid them *rise and blow* (not *where they list*, but) to *one particular Point*, it may, on such an Occasion, be necessary to appear in their Cause, and assert their ancient *Liberty*

berty of *rising and blowing where they list*: But at present, as no such Champion has thought it his Duty to appear against them, so I think you have thrown away a great deal of good Wit to no Purpose.

The next Thing remarkable, which I shall take Notice of, is your critical Examination of his Lordship's *Text*, You observe, that by the Words, *my Kingdom is not of this World*, our Saviour has not declar'd what his Kingdom is, but only what it is not, which you illustrate by a very sarcastical Parallel, thus; * "*If A Person should say, that his Belief was not the Belief of the Church of England, would he, in these Words, declare the Nature of his Belief? Would it not still be uncertain, whether he was an Arian or Socinian, or something different from 'em both? Or, as I shall put it, If a Person should declare that his Occupation was not the Occupation of a Taylor, would he, in these Words, declare the Nature of his Occupation? would it not still be uncertain, whether he was a Barber or a Shoe-maker, or something different from 'em both? — Thus our Saviour saying that his King-*

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dom

"dom is not of this World, no more declares the Nature of his Kingdom, than a Person, by saying such a one was not his Son; would, in these Words, declare how many Children he had. Well argu'd! O! unanswerable Mr. Law.

My Kingdom is not of this World are, it seems, very * indeterminate Words, and capable of several Meanings — Dear Sir, are they, amongst all the Meanings they are capable of, capable of meaning *my Kingdom is of this World?* Can you make 'em signify a temporal Kingdom, or interpret 'em so, as to justify temporal Rewards and Punishments in spiritual Matters? One would, indeed, be apt to agree with you, that the Words are very indeterminate, since so many learned Persons have, with abundance of Zeal and Pains, endeavour'd to give 'em different Significations. Dr. Snape says, that *Christ's Church is not his Kingdom, any more than a Part is the Whole.* The reverend Mr. Trapp says, that the Kingdom of Christ is not, indeed, of this World, but it is in this World; i. e. It is not originally instituted of this World, but it is now usurp'd by some Men in this World. Mr. Marsden, Archdeacon of Nottingham, gives

gives it another Turn ; he says, that the Text is only a cunning evasive Answer to a dangerous *home-put* Question ; and that our blessed Saviour did not intend his Disciples should receive it for Gospel. You, indeed, say nothing of this Prevarication of our Saviour ; but you say, that he only deny'd himself to be the *temporal King of the Jews*, which is as false, tho' not quite so impious and blasphemous as the other : For he not only deny'd himself to be the *temporal King of the Jews*, but also to be any other Sort of *temporal King*. Had he intended only to deny himself to be the *temporal King of the Jews*, he would not have spoken in such indirect general Words, as, *my Kingdom is not of this World* ; but would rather have answer'd directly to Pilate's Question, which was, *art thou the King of the Jews ?* By the Nature of the Question, and the Answer to it, it is very plain, that our Saviour denies to his Kingdom all *temporal Authority* ; for he had not found out the Way of supporting a *Kingdom not of this World* by worldly Methods, nor intended to make himself a *temporal spiritual King*.

You may, therefore, fix what far-fetch'd Meanings you please on those
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unorthodox Words, in Defence of your *Clients*, but with us *Free-thinkers* it will signify nothing; for we are verily a *stiff-neck'd Generation*, and so long as we have it out of the Mouth of our Blessed Saviour himself, that his *Kingdom is not of this World*, (in which Declaration *we* are willing to believe him sincere) you will never perswade us that it ought to be supported by *Fire and Faggot*.

You make your self very merry on this Occasion, and express your Astonishment, how his Lordship was able to *demonstrate*, that the Church of Christ has no Power to hang, burn, massacre, imprison, harrass, incapacitate, &c. from that * *one little NEGATIVE*, that it is not a temporal Kingdom. To which it may be answer'd, that you may as well express your Astonishment, that any Men should preach against *Picking of Pockets*, or *Robbing on the Highway*, from that *one little Negative*, Thou shalt not steal. But we must allow you to be ludicrous, when there is no Room to be serious; especially, when the Prosperity of the Church depends on the Poignancy of your Ridicule.

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And thus, Sir, having stated the Nature of the Church, and rectify'd his Lordship's erroneous Account of it, you go on to consider what *Authority* the Governors of the Church are invested with. *And here, you say, you have little else to do, but to clear it from those false Characters, under which his Lordship has been pleas'd to describe it.* His Lordship is seldom wont to describe Things under false Characters; most People think it his Misfortune, that he is too busy in taking off false Characters, and describing Things under their plain true ones.

But let us see what these false Characters are, from which you are now going to clear the *Authority* of the Church. His Lordship argues, * *If there be an Authority in any to judge, censure, or punish the Servants of another Master, in Matters relating purely to Conscience and eternal Salvation, then Christ has left behind him Judges over the Consciences and Religion of his People; then the Consciences and Religion of his People are subject to them, whom he has left Judges over them; and then there is a Right and Authority in some Christians to determine the Religion and Consciences*

* *Answ. to Repr. p. 27.*

sciences of others. And what is more, if the Decisions of any Men can be made to concern and affect the State of Christ's Subjects, with Regard to the Favour of God; then the eternal Salvation of some Christians depends upon the Sentence passed by others.

To which you reply, That † in this same strict Way of Reasoning, and by only using his Lordship's Words, you will as plainly prove, that a Father has not Authority even to send his Children of an Errand. Which you do thus: if the Clergy have no Authority in Matters purely relating to Conscience, then a Father has no Authority in Matters purely relating to Motion; and, therefore, a Father has no Authority to send his Children on an Errand.

Thus stands your Argument; and you add, I freely leave it to the Judgment of COMMON SENSE, whether I have not, in your own Words, proved it as absurd and unreasonable, that a Father should have any Power over his Son, so as to send him of an Errand, as to allow the Church to have Authority in Matters of Conscience and Salvation. For God's Sake, have nothing to do with Common Sense; it is, next to Scripture,

† Reply, p. 53.

ture, the worst Thing in the World you can appeal to : It has been the great Disturber of the *Church* for many Centuries ; it produc'd the Reformation, and has been, ever since, the most irreconcilable Enemy to the *Power* of the *Clergy*. Leave *Common Sense* to *Laymen*, and their *Instructors* to *Heretics* and *Free-Thinkers*, and you will do well enough.

Rather than give up all Claim to Authority over Conscience, you are, at last, content to take up with a conditional one, and tugg hard to demonstrate, that there may be in the Church an Authority over the *Souls* and *Consciences* of Men, without its being an *absolute* one ; and for this Purpose you produce several Instances in *civil* Matters, as of a *Master*, a *Father*, and a *Prince*, who have particular *Authorities* over their respective *Servants*, *Children*, and *Subjects*, which are not *absolute* Authorities, but limited and conditional ones : And then ask, † Why the *Governors of the Church* may not have a *limited conditional* Authority in Matters of *Conscience* ? I answer, for this plain Reason, because there is a wide Difference between *temporal* and *spiritual* Things,

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Things, which you seem intirely ignorant of. A *Father*, for Instance, has Authority to send his *Children* on an *Errand*, but no Authority to bid 'em break their Necks down a *Precipice*: In like Manner, you say, there may be, in the Church, a limited Authority over Christians in Matters of Conscience; I ask, by what is it limited? If by Scripture, I say so too; for that is only to say, that the Church has an Authority over Christians to make 'em believe, what, as Christians, they do believe, and without which, they cannot be Christians, and which, therefore, they would believe, were there in the *Church* no such Authority. I give you and your Clients Joy of an *Authority* which signifies nothing.

I will take Notice but of one Thing more under this Head; and that is your Parallel between the *Reformation* and the *Revolution*. His Lordship having ask'd, how the *Reformation* can it self be justify'd, if there be (not as you are pleas'd to make him speak, a *Church Authority*, but) a *Church Authority*, to oblige Men to a particular *Communion*, a *Power of some over others in this Case*; a *Right of Excommunication*, so as to affect Men's eternal *Salvation*. You start
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into another violent Fit of Wonder, † that his Lordship should be at a Loss to justify the *Reformation*, even supposing there was in the Church of *Rome* such an Authority; since he has written such a famous Treatise in Justification of the *Revolution*, and the Resistance of the *real* Authority of King *James*. That is, I cannot but wonder, my Lord, that you should be at a Loss to justify the *Reformation*, even supposing there was in the Church of *Rome* an *absolute* Authority, since you have written so famous a Treatise in Justification of the *Revolution* and the Resistance of the Authority of King *James*, upon the *Supposition*, that it was *not absolute*. But instead of vindicating his Lordship in this particular, (if any one can think he needs a Vindication) I will beg Leave to try your Parallel in another Light.

It is well known, that you openly and professedly disown the *Justice* and *Legality* of the *Revolution*, because it was founded in the Resistance of a *real* Authority; you contend that there was, at the *Reformation*, a *real* Authority in the Church; and consequently, for the same Reasons that you condemn the

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Revolution, because it was founded in the Resistance of a *real* Authority, you must also condemn the *Reformation*, because it was founded in the Resistance of a *real* Authority.

You argue ; || — *supposing an Authority in the Church, will not Tyranny, Breach of Fundamentals, and unlawful Forms of Communion, defend our Departure from a real Authority in the Church, as well as any Grievances or Oppressions will defend our leaving a real Authority in the State?* I have already observ'd, that the *real* Authority, which we left in the *State* at the *Revolution*, is quite different from that *real* Authority you suppose to be in the *Church* at the *Reformation*. But farther ; it is plain that, according to you, *Grievancies* and *Oppressions* do not defend our leaving a *real* Authority in the *State* ; and therefore, according to you, *Tyranny, Breach of Fundamentals, and unlawful Terms of Communion*, cannot defend our Departure from a *real* Authority in the *Church*. *Grievancies* and *Oppressions* do not, according to you, defend the *Revolution* ; and therefore *Tyranny, Breach of, &c.* cannot, according to you, defend the *Reformation*.

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You add, * *My Lord, I don't urge this to shew either that the Revolution and Reformation, are equally justifiable, or, that they both are to be justify'd upon the same Reasons* — Sir, you urge this to shew that the *Revolution and Reformation* are equally *unjustifiable*, and that they are both to be *condemn'd* upon the same Reasons. King *James* had a *real Civil Authority* before the *Revolution*, and the Church had a *real Spiritual Authority* before the *Reformation*: You contend that *Grievancies and Oppressions* do not justify our leaving the *real Civil Authority* of King *James* at the *Revolution*; and consequently, according to you, *Tyranny, Breach of, &c.* cannot justify our Departure from the *real Spiritual Authority* of the Church at the *Reformation*. A glorious Advocate for a *Protestant Convocation* and *Two Protestant Universities*!

You proceed in the next Section to discover † a remarkable *Evasion of his Lordship's, in Relation to Church Authority*. His Lordship, in his Sermon, had deny'd to Men all Church Authority, to make any of their own *Declarations or Decisions* to concern or affect the *State of Christ's*

* Page 75.

† Page 90.

Christ's Subjects, with Regard to the Favour of God. Hereupon, the learned Committee charge him with denying all Authority to the Church. His Lordship answers, that he denies to the Church no Authority, but what affects the Consciences and Salvation of Christians. For, says he, * as (Christ) himself appointed the Terms and Conditions, on which his Subjects are intitled to the Favour of God; so is he himself, to whom all Judgment is committed by the Father, the sole Judge of their Behaviour. — That is, as he || explains it afterwards, by whose Sentence alone it is determin'd, whether a Person shall enjoy the Tokens of God's Favour, or his Displeasure. From whence he argues, that for any Men upon Earth to claim an Authority over the Consciences and Salvation of others, is to forestal the Judgment of the last Day, and predetermine the irreversible Sentence of Christ. Here you start the remarkable Evasion of his Lordship, and would have us believe that he endeavours to clear himself from the Charge of denying all Church Authority in this World, by declaring that he meant only to deny to Men all Authority

* *Answ. to Repr. p. 26. 7.*

|| *Page 33.*

rity in the next; the Authority of judging at the *last Day*, and passing the *irreversible Sentence*; i. e. you say. † of *doing that here, which cannot be done 'till hereafter*. Yet some Men have claim'd such an Authority, absurd and impious as it is; an Authority to *do that here, which cannot be done 'till hereafter*.

So that, I fear, a *remarkable Evasion* will be chargeable upon your self and your *Clients*, the *learned Committee*, instead of his Lordship: For tho' no Men do, in express Words, claim an Authority to judge at the *last Day*, and pass the *irreversible Sentence* upon *Christians*; yet, by making their *Declarations* and *Decisions* to affect the *Salvation of Men*; and by claiming an Authority to pass Sentences in *this World*, which shall take *Effect* in *another*, they do implicitly predetermine the Judgment of *Christ*, at the *last Day*, and oblige him to pass his *irreversible Sentence* according to their own *Passions*, *Prejudices*, and *Weaknesses*.

I applaud your Conduct, * in declining to enter into the Merits of a *Controversy*, which would unavoidably expose

† Page 53.

* Page 103.

expose you and your Brethren, the *Non-Jurors*, as well as your *perjuring Clients* and *Subscribers*. Should you once venture to open to the World the *unwarrantable Extremes* of those *scrupulous conscientious* Persons, and to defend their *Terms of Church Power*, and the *spiritual fatal Effects* of their *Church Censures*, which they make Use of to frighten Men into a *separate Communion*; some weak Persons, even amongst your own Friends, might be deluded to think that the Bishop had Reason to oppose such *Ecclesiastical Bullies*, and impudent *Pretenders* to the Disposal of eternal Damnation.

I fear your Complaisance to the worthy Dean of *Chichester*, and too strong a Sense of Gratitude for a late Favour, has betray'd you into another remarkable *Evasion*. As the Dean has hazarded his own Character, in Order to exalt Yours, by setting you forth to the World as a very *considerable* and *unanswerable* Writer; (tho', indeed, he afterwards seem'd to draw back, by refusing to be your *Second*) you now, I suppose, thought your self, in your Turn, oblig'd to hazard your Character, in Order to retrieve his, by defending an *unwary* Assertion of his at any Expence. His Words are these; *The Effects*

the effects of Spiritual Punishments, which the Church inflicts, are generally suspended 'till the Offender comes to another World. Upon which his Lordship observes, that * if a Sentence, passed by some weak and fallible Christians upon others, has Effect in another World; then the Condition of Christians is much worse than the Condition in which St. Paul describes the Heathens to be, who are left to their own Consciences, and to the righteous Judgment of God. Now, Sir, for your Help at a dead Lift: † Pray, my Lord, say you, how does it follow, that if Spiritual Punishments have any Effect in the other World, that then Offenders are not left to the righteous Judgment of God? — Again; if the Dean had intended to teach that Church-Censures have no Effect, but such as the righteous Judgment of God gives them, how could he have better signify'd his Intention, than by declaring that the Effects of such Punishments are generally suspended 'till the Offender comes to another World? How could the Dean more expressly guard against any horrible Apprehensions of Church Censures, or more directly refer the Cause to God, than he has here done?

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* *Ans. to Repr. p. 36.*

† *Reply, p. 106.*

It seems, then, that the Dean was so far from intending to affirm that Church-Censures (or the Censures of *some* weak and fallible Christians upon *others*) will have *Effect* in *another World*, that he intended directly to affirm the quite contrary; (*viz.*) that Church-Censures have *no Effect* in the *other World*; that the Church, indeed, has an Authority to *judge, censure, punish, to fulminate, anathematize, excommunicate, and declare out of God's Favour*; but that such *Judgments, Censures, Punishments, Fulminations, Anathemas, Excommunications, and Declarations*, do not one Tittle affect the *Salvation* of Christians, and will have *no Effect* in the *other World*; that Men are, notwithstanding all this, reserv'd to their own *Consciences*, and to the *righteous Judgment of God at the last Day*. I rejoice that the Words are capable of such an Explication; I congratulate the Dean on such an Advocate, and I once more give you and your *Clients* Joy of an Authority which signifies nothing.

Whether the Dean will stand by this Explication I know not; but what inclines me the more to believe that it is only a necessary *Evasion*, to get your Friend rid of a present Difficulty,

ty, is, that in your very next Section, under the Article of *Excommunication*, you contradict all you had said just before, and resume to the Church an Authority from Christ to take from Men the ordinary Means of Grace; to exclude, and make Men Aliens from the Kingdom of God, with abundance to that Effect; which is such palpable saying and unsaying, and sounds so much like Mystery, that I suppose it is calculated for those Persons, who love a great deal of what they do not comprehend, in their Religion.

There is no disputing with a Man, who argues for both Sides of the Question at once, an Art which you seem to have learn'd from a worthy Friend of yours, famous for that Practice; till, therefore, you shall think fit to maintain, that human *Excommunications* have Effect in another World, or that they have not, I am determin'd to give you no Answer under this Head.

We are now come to Church Authority, as it relates to external Communion. His Lordship says, * that he knows of no Church Authority to oblige any Christians to external Communion; nor any Thing to determine them, but their own

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Consciences. In Answer to which, you tell us, * that there is as much *Authority* to *oblige* Christians to *external Communion*, as there is against the Practice of STEALING; and by another clinching Parallel, prove all our *Dissenters* as great Rascals as *House-breakers* and *High-Way-Men*, which, consequently, implies that they ought to be *hang'd*. A Way of Reasoning excellently well suited to the Capacities of your *Friends* and *Clients* in *Bridewell* and *Leaden-Hall Market*!

But, Sir, as it respects the other World, I will venture to affirm, *that there is no Authority to oblige Christians, nor any Thing to keep 'em from the Practice of Stealing, but their own Consciences.* — Yes, say you, *there is the express Authority of God against this Practice.* And where, I pray, is the Difference in saying, that we are kept from *Stealing* by *Conscience*, and in saying we are kept from it by the *express Authority of God against that Practice*? Is it not the *express Authority of God*, which acts upon our *Consciences* and determines us against the Practice of *Stealing*? Would *Conscience* have any Effect upon us, were it not for the *express*

* *Reply*, p. 155.

express Authority of God? And here, methinks, I begin to smell out a *third remarkable Evasion*; for,

What has the Authority of God to do in this Argument? When his Lordship said, *I know of no Church Authority to oblige any Christians, &c.* I believe you are the only Person who did not understand him to mean no *human Church Authority*; the only Person that dreamt he meant to deny the Authority of God. How impertinent, therefore, are you, when you argue, * that because we are called upon by the Authority of GOD to embrace the Christian Religion,--- therefore there is an *human Authority* to oblige Christians to one particular Form of external Communion? For tho' we are call'd upon by the Authority of God to embrace the Christian Religion; yet there is no Authority in Men to oblige any one to embrace it by any Methods, but Reason and Perswasion. And again; tho' we are call'd upon by the Authority of God to join in external Communion, yet is there in Men no Authority (no *human temporal Authority*) to oblige us to one particular Form.

But

* Rep. p. 160, 1.

But your Argument proceeds against his Lordship, as if he had deny'd *all* Church Authority (if it may be so call'd) *i. e.* *all* Authority of God, *all* Scripture Authority to oblige to *external Communion*; and would have it granted (tho' you do not, indeed, expressly affirm it) that because there is a *divine Scripture* Authority to oblige to *external Communion*, therefore there is an *human* Authority; that *human* Authority belongs only to the Church of England, and all Dissenters from us are Offenders against the Authority of God.

Here lies your *third* remarkable Evasion: His Lordship knows of no *human* Church Authority to oblige Christians to *external Communion*, nor any Thing to determine them, but their own Consciences. You dexterously drop the Words, but their own Consciences, and so make his Lordship deny *all* *divine Scripture* Authority for *external Communion*, and declare it not to be the Duty of Christians to join in any.

Thus you argue, * that his Lordship cannot answer for his joining in *external Communion* in the Church of England. Why not? Because there is no *human* Authority

* Rep. p. 167.

Authority to oblige him to it, nothing to determine him but his own Conscience? Do not the Words, but their own Consciences, imply a Scripture Authority? Do they not imply that it is our Duty to join in some Form of external Communion, altho' the Godly Act de Heretico comburendo is unhappily repealed?

Your whole Argument, under this Head, goes upon the false Supposition that his Lordship denies *all* Authority for *external Communion*, (*divine* as well as *human*) that he condemns *all* Forms of *external Communion*, and vindicates *all* Separations. A politick Method of arguing, when *Truth* glares too strongly in ones Face to be withstood fairly and without *Evasion*.

Thus much for *external Communion*. The next Points are *Sincerity* and *private Judgment*. You suppose it may be * objected, that by your denying (or rather seeming to deny) *all human Authority to oblige to external Communion*, you have resolv'd the Choice of a particular Communion into private Judgment. Really, Sir, I think it may be very reasonably objected; for, *if the Necessity of external Communion does not arise*

* Rep. p. 153.

arise from human Laws, we cannot be oblig'd to any particular Communion by human Laws; and if we are not, I think it pretty plain, that we are left to the Direction of private Judgment, in the Choice of a particular Communion: But you answer,

First, that by entering into any particular Communion, we are to understand the same Thing as entering into the Church of Christ, or embracing the Religion which Christ has instituted. By which, I suppose, you mean, that we must not enter into any particular Communion, but what is exactly modell'd according to the Church of Christ. If so, who is to judge which particular Communion that is? Certainly, our selves and our own Consciences: Yet you afterwards call private Judgment in this Matter ridiculous.

2dly, You say, That when Christ came into the World, People were left to their Choice whether they would embrace Christianity: Very true; which I think a strong Reason why we have no Authority to persecute Men into Christianity; much less into any particular Form of Christianity; since our Saviour left it to the Choice of People, whether they would embrace Christianity or not,

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i. e. left it to their *Consciences* and *private Judgment*.

3dly, That *Christianity* is still upon the same Terms with *Mankind*, and it is still left to every one's *private Judgment*, whether he will comply with the Terms of *Salvation*. Why then are you afraid to resolve the Choice of Religion into *private Judgment*, any more than *Christ* was, since you allow that *Christianity* is still upon the same Terms?

4thly, That this does not destroy the Force and Obligations of *Authority*, or make it without any Effect upon the Condition of Men. So that all our *private Judgment* is dwindled, at last, into this; that if we act contrary to it, we are self-condemn'd, tho' we happen to be in the Right; and if we act according to it, whether in the Right or in the Wrong, we disown *human Authority*, and by disowning *human Authority*, we disown the *Authority of God*, who substituted that *human Authority*; thus shall we be damn'd for our *private Judgment*, whether we follow it or not, whether we follow it in the Right, or follow it in the Wrong.

5thly, There is a Choice of *Judgment* left to us in every Part of our Duty.

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*Whether we will believe a God,
Whether we will worship him,
Whether we will believe in Jesus Christ,
Whether we will acknowledge a World
to come,*

*Whether we will believe there is such
a Place as Hell.*

Thus from private Judgment, in the Choice of a particular Christian Communion, are we come to the Belief of all Religion both *natural* and *re-veal'd*. There is certainly an Authority for the Belief of these Things; but still only *Sincerity* will justify Men before God in the Belief of 'em; and a Man had as good disbelieve 'em, unless he believes them with *Sincerity*.

But this Doctrine has been so fully explain'd and defended by many ingenious Hands (whom you have overlook'd) that I will not presume to argue with you upon it, nor endeavour to make a *blind* Man see. Your own Arguments confute you, for after your unwilling Concession, * *That Corruption in Religion is no Justification of those who leave it, unless they are perswaded of that Corruption,*— and, *that they who are fully perswaded that a Religion is sinful, are oblig'd to separate from it, tho'*

it should not be sinful. You must be very weak your self, or think us so, if, by your nonsensical Jargon of * idle Sincerity, and vain Sincerity, and whimsical Sincerity, and Sincerity founded in Pride and Worldly Interest, in the Follies, Passions, and Prejudices of human Nature (that is, *insincere Sincerity*) you think to impose on any but those who are labouring to banish all real well-grounded Sincerity out of Religion.

Last of all, Sir, you undertake, in a Word or two, to shew that your Notions of Churches, Church Authority, Excommunication, external Communion, Sincerity, and private Judgment, are perfectly consistent with ——— (*Risum teneatis?*) the Principles of the Reformation. What your Opinion of the Reformation is, may be seen by your Parallel between it and the Revolution, and why (after so masterly a Stroke upon the Sacrilegious Transaction, by comparing it with the Revolution, which you openly condemn) you should, at last, endeavour to reconcile your Doctrines to it, is very astonishing; unless you had a Mind to shew your Dexterity in Controversy, by proving, with a Legerde-

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main *Word or two*, that *Black is White*, and a *Mole-Hill* as big as a *Mountain*.

I have carefully examin'd this *reconciling Word or two*, and can call it nothing but a short Recapitulation of all the Absurdities, Inconsistencies, and Contradictions, thro' your whole Book. Give me Leave to add *my Word or two* to your *Word or two*, and to take my Leave.

In Answer to his Lordship's Argument, that * *if there be a Church Authority to oblige People to external Communion*, the Reformation it self cannot be justify'd, you say,

First, that this Argument goes upon a false Supposition, namely, that it is the Laws of any Men, which obliges us to external Communion. I grant it; No Laws of any Men can oblige us to external Communion: His Lordship contends that it is a false Supposition, and argues, that if it was not a false Supposition, the Reformation it self could not be justify'd.

Secondly, That there may be a great and real Authority, which obliges us to external Communion, tho' this Authority be not founded in human Laws. I grant this too; (*viz.*) a divine Scripture Authority:

* *Answ. to Repr. p. 118.*

thority: His Lordship is so far from denying it, that he enter'd into the Controversy in Defence of this great and real Authority, in Opposition to the pretended Authority of any Men. Herein consists one of your remarkable *Evasions*.

Thirdly, you say, *That if the Laws of Men in this Affair of Religion command Things indifferent, they are to be obey'd for the Authority of the Command; if they enjoin Things in their own Nature Good, the Necessity of Obedience is greater; but if they command Things unlawful, we are not to comply, but obey God rather than Men.* To this, also, I agree, and so does his Lordship; it is the very Tenour of his late Doctrines.

Fourthly, *The Question, therefore, at the Reformation was not, whether the Laws of the Pope or the Prince were on the Side of the Church of Rome, but whether that Faith and those Institutions, which constitute the Christian Religion, was with the Reformers or the Papists.* Good God! that any Man should offer four such Reasons against the Bishop of Bangor, or pretend, at the same Time, to differ from him! They do, indeed, shew that his Lordship's Doctrines are perfectly consistent with the Principles

Principles of the Reformation; but how they shew yours to be so, I am at a Loss even to guess. This it is, to have a natural Aversion to WEIGHING OF THOUGHTS!

I will conclude with some Queries upon such remaining Passages in your Book, as seem to me a plain Confutation of your own Doctrines, instead of proving them *perfectly consistent with the Principles of the Reformation*.

Query 1. * If we are not oblig'd to join in any Communion we happen to be born under, but in that Method which Christ has instituted; whether we are not left to our own Consciences, and to impartial private Judgment in the Choice of that Method?

2. † If you condemn all human Church Authority to oblige to external Communion, whether you oppose his Lordship, whose Design was plainly to vindicate the divine Authority of Christ, and to condemn all human Church Authority in Matters of Conscience?

3. ‖ If the Authority, which obliges to external Communion, be not founded in any human Laws; whether it ought to be enforc'd with human Sanctions?

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* Reply, p. 217.

† Page Ditto.

‖ Page Ditto.

4. * How his Lordship has discard'd the *instituted Terms of Salvation* from the *Justification of Christians*, by referring to the *Scriptures* and their own *Consciences*? And how he has absolv'd 'em from the *Authority of God*, in the *Choice of Religion*, by absolving 'em from the *Authority of Men*?

5. † Whether it be *perfectly consistent* with the *Principles of the Reformation*, to insist upon the *NECESSITY* of entering into *Communion* with the *Church of England*?

6. || Whether, according to the *Principles of the Reformation*, the *Church of England* is the *only true Church of Christ*.

If you are not, your self, at Leisure to satisfy me in these Particulars, I believe your *Non-juring Sister*, Mrs. *Anne Roberts*, who lately engag'd the celebrated Author of the *Flying Post* with so much Success, will undertake to do it for you, if you apply your self to her; for she seems, at present, to want Employment, and it may serve to keep her Hand in, 'till some *Heretick* or other enters the Lists with her, in the *Quinquarticular Controversy*.

* Page 221.

† Page 223.

|| Page ditto.

fy. You may direct to her at St. John's College in Oxford.

Your last Sentence is worth remarking; it would have been extraordinary; indeed, if, after so many labour'd Passages against *Sincerity*, you should, at last, make any Declarations about your own. You have something better to rely on, than the frail Justification of a *sincere* good Conscience; you have the *Mouths*, the *Hearts*, and the *Purses* of a discontented Multitude.

I have now, I hope, demonstrated the Use of *Subscriptions* in Controversy; and, I believe, every one will allow, that even your self, as *considerable* a Writer as you are, would not have been thought *unanswerable* without 'em.

You will observe that I have not wholly confin'd my self to strict Reasoning, and the Merits of the Cause; but have, thro' the Course of my Letter, intermingled *personal Reflections*, and *satyrical Turns* of *Wit* and *Railery* with my Arguments; that I am sometimes in *Jest*, and sometimes in *Earnest*; that in one Page I dispute soberly on your Doctrines, and in another pervert your Meaning to humorous Purposes. But I trust for Pardon, since I was determin'd to this Method

Method by so considerable a Writer as your self.

You will also observe, that I have only singled out *here and there* a Sentence, and sometimes but a Piece of a Sentence, without taking any Notice of your subsequent Reasonings upon it: But herein, also, I follow your Example; and am therefore, I hope, pardonable. You, indeed, call your Book *A Reply to the Bishop of, &c.* but it is, evidently, nothing but a Declaration upon some few particular Passages of it. You do not, under any one Head which you handle, follow his Lordship thro' his Chain of Arguments, but pick out a Sentence which you think most for your Purpose, and setting it forth by it self, without any *Circumstances* or *Connection*, decant upon it for forty or fifty Pages together. So that your Book, instead of *A Reply, &c.* ought to have been intitled, *A Collection of Essays on several Subjects, relating to the Bangorian Controversy.*

I must repeat it to you, that I have it not in my Thoughts to convince either you or any of your *Subscribers*: Alas! your Character is now so well establish'd amongst 'em, that it would be arrant Folly and Presumption in

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me to attack it; or even to think that any *true Church-Man* would suffer himself to be confuted by the crude Arguments of a notorious flagrant *Free-thinker*.

You grow every Day more and more in Vogue amongst us, and have, by your late Writings, gain'd such prodigious Reputation, that you are read even by Persons who never read any Thing besides. Many an airy *Gentleman-Commoner* has turn'd hard Student on your Account, has almost every Page of your *Book* at his Fingers Ends and instead of telling us who has the richest *Silk-Gown*, or the smartest *Tye Wigg* in the University, or what *Suit* *Belinda* appear'd in the last *Ball*, (the usual Topicks of his Discourse) disputes very fluently and learnedly about *Church Authority*, and *Excommunication*. Nay, you are become the *Tea-Table* Conversation of our most celebrated *Toasts*, (those Enemies to Pedantry;) and even our grave *Tutors* recommend You to their Pupils, instead of *Euclid* and *Aristotle*.

I could mention to you one of your *Subscribers*, (*Bob Semivir*) a noted Divine of great Credit in this University, who is very often to be seen on the *Bowling-Green*, and very seldom in

in the *Pulpit*, who swears like any *Foot-Soldier*, in all Companies, that you are the very Prodigy of the Age. *Mr. L—aw* (says he, with a soft languishing Tone, and a passionate Thump on the Table) is an *unanswerable* Writer by Ga—d ; he is, Ga—d Demme ! The same *worthy* Person has been heard publicly to declare, that he will pay any Man *five* Guineas, by Ga—d, that our Lord and Saviour *Jesus Christ* is God and Man, Ga—d Demme ; an irresistible Argument against our *Deists* and *Socinians*, who, for the most Part, have very little Money to lay Wagers with.

The first Thing a young Fellow has to do after he gets into Orders (if he would have a Name in the University) is to preach a tickling Sermon (as we call it) against the Bishop of *Bangor* ; and if he can wipe off the Government too handsomly, so much the better. This is a sovereign Remedy for a crazy *Reputation*, and infallibly takes away from a Man's Character those little *Spots* and *Blemishes* which it is apt to contract by a continued long Course of bad Living. It also cures *Perjury* and *Dulness*. *Probatum est.*

But having observ'd some raw Preachers very aukward at *calling Names*, and mere Fumblers in *Scandal*, I thought it might be of Use to such Persons to subjoin to this Letter a short Vocabulary of *synonymous* Appellations and suited to the present Occasion (collected out of the most authentick Writers.)

You may, perhaps, in a short Time hear farther from me; at present will subscribe my self (according to the modern genteel Way of Quarrelling,)

Your hearty Well-wisher, and

(where the publick Good does not intervene)

most obedient humble Servant,

Philaethes Oxoniensis

P. S. A great many *strange Faces* have been seen here of late; we hope they mean well to the *Church*.

A Cata-

* The Reverend Dr. Sacheverell, Dr. Snape, Dr. Dawson, Dr. Sherlock, Dr. Mangey, Mr. Frapp, Mr. Marsden, Mr. Hilliard, Mr. Law, Tom Lewis, the Reverend Author of the *Scourge*, &c.

A Catalogue of Synonymous Appellations, for the Use of young Preachers and Orators in both Universities.

WHIGGS, Round-Heads, King-killers, Rebels, Antimonarchical Bigots, Republicans, Hypocrites, Presbyterians, Bold Galileans, Fire-Brands, Impostors, Innovators, Hottentots, FALSE BRETHREN, Fanaticks, Wolves in Sheep's Cloathing, Sectarians, Seducers, Caterpillars, Self-opiniators, Enemies to Peace and Union, Civil and Ecclesiastical Achitophels, Rogues, Rascals, Villains, Monsters, Hell-Hounds, Scepticks, Levellers, Enemies to Religion and Revelation, Missionaries of the Prince of Darkness, Lovers of Anarchy, Scoffers, Time-servers, and Gainayers, *Not-of-this-World* Men, Dull and Heavy DEVILS, Diabolical Madmen, Knight Errants in Religion, Antichristian Casuists, the Pope's Journey-Men, Roman Engineers, Apostates, Pagans, Mahometans, Vipers, Zealots against Zeal, Zealots for Comprehension, Religious Vermin, Calvinists, Lutherans, Quietists, Inquietists, Jesuits, Loose Thinkers, Free-Thinkers, Latitudinarians, Half-Conformists, Non-Con-

Conformists, Half-Believers, Unbelievers, Infidels, Hereticks, Schismaticks, Unitarians, Sons of *Conah*, Blasphemers, **BLASPHEMING RABSHEKES**, Arians, Enthusiasts, Socinians, Deists, Atheists, Hugonots, Protestants, **BANGORIANS**.

F I N I S

